262 fish are eaten when the Indians go to the
825 Pacific coast for salt. A large and small clam which come from the coast are also favorite foods.

224 The *Boruca* prefer to hunt in groups of two or three and without dogs. Their favorite time for hunting is when the moon is new, and, strangely enough, on Tuesday and Thursday. Night hunting is almost never practised, as this is the time when the poisonous snakes roam, the most dreaded of which is the bushmaster (*Lachaesis muta*). Traps are
223 used for birds, and are generally placed in the rice fields or in the corn fields. The traps are made by the men with cane (*Gynerium sagittatum* [Aubl.] Beauv.) and are box-shaped, but without a bottom. They are placed in the fields with food inside and sustained at one end by a small stick which is broken in two, but is balanced one end on top of the other. A string is fastened to one portion of the broken stick, and is left on the ground next to the food. The bird enters the trap, and walking, moves the string, which in turn pulls aside the piece of stick, and the box drops, imprisoning the bird. Sling shots are used by the boys to
[411 shoot birds. The bow and arrow for hunting
177] have entirely disappeared, their place being taken by the shot gun and rifle.

226 **Fishing.** The *Boruca* have five ways of
[824 catching fish. One manner is with a vine
278] (*Serjania cornigera* Turcz.). They also mash the bark of the *espavel* (*Anarcardium excelsum* [Bert. & Balb.] Skeels) and sometimes the bark of the sandbox tree, *javillo* (*Hura polyandra* Baill.). This last is less effective. To fish with vines or barks, a portion of the river is hemmed in by the men who construct a wall of stone at the upper and the lower end. They then mash the material chosen and throw it in the dammed section. The fish come to the surface stupefied, and are gathered by the men. The *Boruca* prefer to fish, however, with spears. These are of two sorts: long white canes between 57 and 58 inches long with an
[227] extended tip of pejibaye palm about 18 inches in length with several barbs at the end, and a shorter cane about 40 inches long, also with a pejibaye end, but without barbs and with a steel needle-like protrusion fastened to the pejibaye section. The short spear is used in the local creek for small fish, while the longer one is

842 without misgiving, publically, in order not to have off-spring. (These Indians were living in Caña Coén.)

I hardly baptized a baby, because a large portion of the women are sterile through a remedy which they take, be it from being deceived, be it from being lost, be it from their own evilness, taking and masticating in the woods the bark and the juice (sap) of dangerous trees. There are about four old women who are most guilty: María Caferina and Margarita in the house of Simeón, Rosalía, mother of Luis Quirós, and María, called "camisa," mother of the woman who lives with Miguel Medina, some four hours distant from Simeón. The evil of this "cure" ("curar"), being so alarming, I wrote a letter to the Mayor (Alcalde) don Lucas Alvarado, in which I authorized the authorities of Estrella to at least threaten these criminal women, in case they could not be intimidated, to take them prisoners to Limón. I attacked strongly on a thousand occasions this evil. . . .

The above was written in the year 1894. In 1897, we find the following:

The great evil of taking means not to bring forth young, is disappearing, and once again children are being born.

In Buenos Aires which is situated between Boruca and Talamanca, the Chirícano women are said to drink a preparation made by boiling
• [278] the leaves and stem of *Justicia tinctoria* ([Oerst.] Hemsl.) and drinking a gourd of this three times daily the first day of menstruation. As yet, we have not been able to verify this usage, but it is a curious fact that in the majority of the yards of these people this plant is
[296] found. The excuse given for this plant is that it is used to wash clothes, serving as bluing.

The medicine to induce pregnancy is apparently more complicated than that to stop conception. The following is an analysis made by Dr. Reif in the United Fruit Company laboratory in La Lima, Honduras, of this medicine from the *Boruca* Indians:

278 842 A brown liquid with some flocculent precipitate and a strong odor of hydrogen sulfide indicating putrition of organic matter. It is an aqueous solution containing some tannins but no alcohols, alkaloide or saponines. After evaporation of the liquid and removal of hydrogen sulfide smell, a strong odor re-

278 842 sembling that of Castoreum remained. This odor is possibly derived from glands of some tropical animal since beavers do not occur there.

The tannins would indicate that some bark or barks were used in the preparation. Microscopical examination of the residue did not give any clues.

[171] A few places where such practices as these are known are Africa, the Fiji Islands, and Ecuador.

278 757 The following is a list of the more generally known cures used by the *Boruca* and usually prescribed by the *curandera*.

Malaria is treated by drinking the liquid left from cooking the bark of a tree called *hombre grande* (*Quassia amara* L.), and sometimes, from boiling the fruits of the *cedrón* (*Simaba Cedron* Planch.)

For stomach-aches, a vine called in Boruca *so-kra'* (*Philodendron* sp.) is boiled with the ever useful *Kųikʃ-as* (*Piper* spp.), and drunk.

Dysentery in adults is treated by boiling the bark of the María tree, the guava tree, the leaves and the yuca-like root of the *contrayerva* (*Dorstenia Contrajerva* L.), and the ripe vanilla pod (*Vanilla fragrans* [Salisb] Ames).

Rheumatism is treated by rubbing the afflicted parts with the oil of the copaiba tree.

To stop boils, the leaves of the *kana kra'* (*Conostegia extinctoria* [Bonpl.] D. Don.) are used in combination with a lard made from the marrow of the leg bones of a cow and lemon juice. The lard helps to keep the leaves in place, and is supposed to aid in drawing out the poison.

752 278 For snake bites, some Indians, but not all, as the majority go to a *sukia* for this, use the leaf of the *guaco* (*Mikania Guaco* Humb. & Bonpl.). They mash the leaf, soak it in water, and then put it on the afflicted parts. Another remedy for snake bites is to use the bulb or root of the *Strychnos* or *curarina* vine (*Strychnos toxifera* Schonb. ex Benth.). This is cut into pieces and mixed with the *guaco* leaf and boiled very well. The resulting liquid is drunk. The most effective remedy for snake bites, however, seems to be the resin from the *caraña* tree (*Protium* spp.). This tree grows on the coast, particularly near Dominical. The resin is mixed with honey and is both drunk and applied to the bite.

[p. 27-B]

[P. 15 (1)] SA19 Talamanca SA19 Bribri Cabecar

224 262 this method of hunting that only cold food may be eaten before the hunt as hot food brings bad luck.

226 **Fishing.** The most common method of fishing is with the bow and barbed or straight palm-wood arrow (fig. 3, *b*) $\frac{2}{3}$. Small fish are sometimes killed by the blow of a machete and hooks are occasionally used. Grasshoppers [825] are the favorite bait. These are caught and [227] kept in a gourd in which air holes have been [415] bored and a corncob is used as a stopper or cap until ready for use. Grasshoppers can live five days in such a container. Conical casting nets, similar to those used by the Guaymí of Panama, are also employed. On the Pacific side, amongst the Bribri, sometimes the stream is dammed and a wooden fish trap is used.

Next to the bow and arrow, however, the most popular manner of fishing is with poisons. [278] [824] The two most frequently used are obtained from a tree (*Phyllantus* sp. Pittieri) and from a vine (*Serjania* sp.).[73] The tree poison blinds and kills all fish, and is so strong that the day after a person has handled it, it is common for his face to remain swollen and to hurt. When this poison is used, the river is dammed with tree trunks downstream. Around four o'clock in the morning thirty or so men begin to [462] [857] scrape or shred pieces of the *Phyllantus* into the water. Non-pregnant women and children gather downstream to collect the fish in baskets (*hovas*). The organizer of this event receives one or two fish from each participant, the number depending on the total amount caught, and can keep all that he himself [178] [625] catches. Today, permission has to be obtained from the police agent in Talamanca and the organizer has to give him a share.

The vine colors the water green but only stuns the fish. It is used in small creeks and not large rivers. Only two men are needed to fish in this way. The vine, leaves, and stem are beaten into small pieces with a stick and then are thrown into the dammed waterway. [278] [824] A third fish poison is sometimes prepared from a tuber which resembles the *ñame*. It is called *wiwakri* in Bribri and is mashed and thrown into the water.

252 **Food Preparation.** On the whole, food is

[73] For the indigenous names *see* Plant List in Appendix.

1/2 [SCA category 116 - END PLATE 2 - ANALYST.]

551 ripó, only the medicine man has a name which
[756] cannot be divulged. When there is no Christian term, parents call their children affectionately after colors or according to the kind of hair they might have. Other people designate them by their clan, e.g., son of *túgwa*, etc., which in Talamanca, at least, has all the significance of a family name. On the Pacific side, the non-baptized are called brother (*taže*) among the Bribri. *kutá*, meaning "sister," is not used for non-baptized people. All children receive a pet name at birth from their mother. One Bribri informant was called *kLeLe*, a term which he could not interpret apart from the fact that it was an endearing one. Animal names are also given and are used only by the immediate family. In public, Spanish names are heard. Cousin is used generally for both sexes as an affectionate term (for a more detailed list *see* Kinship Terminology).

881 **Puberty.** Girls start to menstruate between
[145] 12 and 14. On this first occasion a house of plantain or banana leaves is constructed apart from the dwelling and so arranged that light is not permitted to enter (*see* Tabus). The girl is fed only by her mother and follows a strict
[262] diet consisting almost entirely of fruits, with
[271] the exception of bananas, and no salt. Furthermore, she cannot drink water other than that from a well or a place where the water is not flowing. When her period is over, she bathes in a spring that is almost dry. The medicine
[756] man gives her copal (*Protium Costarricense* [Rose] Engler) bark to chew and a drink made
[824] from plants and roots. This beverage prevents
[278] menstruation for two months. After that the
841 flow comes regularly. At no time when men-
[264] struating can the girl serve men at meals, and
[262] during this period she must stay aside even in her home, abstain from salt, and drink from a gourd apart from the rest.

854 **Education.** The overindulgence of babies is
[862] common and they are weaned anywhere from
[855] one and a half to two years of age. They are held continually in someone's arms, carried on the back, or swung in a hammock. In Talamanca and Chirripó, the customary manner of

846 also can mean "feces" and "bread." *pa* means "around
756 one." *kuak* is "to bathe."
192 [188] Segarra y Julia, 1907, pp. 552–53.
[189] Pittier, 1938, pp. 27–28.

758 house. The *pejibaye* has the advantage of thorns to keep innocent children from straying into trouble, as no one except the medicine man is allowed to touch the ill. Water is kept within reach of the sick person by suspending it in a gourd from a long stick.

826 753 Lehmann [147] pointed out that the liver was considered the key to all emotions, sickness, and health. This is still true. The Cabécar phrase for happy or the state of good health signifies that the liver is in good condition. [774] Lehmann further adds that the activities of the soul are connected with this organ.[148] On the whole, many fevers are supposed to be caused by the liver. Among the Bribri, however, influenza is credited to *bák-namą* (*see* Myths).

164 The principal complaints noted among these peoples are caused by intestinal parasites with subsequent anemia; conjunctivitis, especially among the Bribri; *papalomollo* or Leishmaniosis; and malaria, particularly in Talamanca. Measles, mumps, and at times smallpox and yellow fever also take a heavy toll when they occur in epidemic form.

839 Among the Cabécares, there are numerous cases of male perversion. No social stigma is attached nor is any cure attempted.

● 278 **Curing.** Herbs, vines, quinine bark, and other medicines prepared from flowers and berries are used.

752 824 A medicine for snake bites is made from *Dracontium Pittieri* Engl. and also from *Aristolochia sylvicola* Standley, which is mashed and cooked. This is combined with the bark of a tree called *bek* in Cabécar and is used to cause sterilization. Diets, as has been noted, form a part of many cures although they are also observed at times of death by the *usegLa* clan. The principal ceremonial and magical elements included in curing are songs (prayers), always sung with the staff and the stones. One of the prayers the medicine men of Cabécar and some of the Bribri sing to combat sickness and to foretell if the patient will live or die is given under the heading of *Sacred Songs*. To rid one of the *wimbLu*, the medicine man sings for three nights and asks *sibu* (*see* Theological Beliefs) not to allow the spirit to scare any more.

757 755 533 [787]

[147] Lehmann, 1920, vol. 1, p. 282.
[148] Lehmann, 1920, vol. 1, p. 282.

6:Stone E-5 (1956-1959)1962
SA19 Talamanca SA19
Bribri.
Cabecar

## FOOD VALUE OF THE PEJIBAYE[a]

(*Guilielma gasipaes* Bailey)

Constituents are measured and in quantities of 100 grams.

| | | Red Variety | Yellow Variety |
|---|---|---|---|
| Humidity | gm. | 36.4 | 49.6 |
| Ether extract | " | 8.17 | 3.53 |
| Crude fiber | " | 0.8 | 1.1 |
| Nitrogen | " | 0.633 | 0.401 |
| Ashes | " | 1.12 | 0.86 |
| Calcium | mg. | 14.4 | 8.9 |
| Phosphorous | " | 53.2 | 46.1 |

[Text continues top of p. 100(B)--Qualyst]

## PLANT LIST WITH USES

### BRIBRI

| | Latin | Use |
|---|---|---|
| tsíLi | *Heliocarpus Excelsior* | hammocks, rope, carrying bags |
| kúrk | *Cecropia* sp. | to make fiber (burillo) |
| akuk-kLo | *Croton Glabellus* | for incense of copal |
| kúLí | *Costus* sp. | for fever--mash stem and boil |
| tsáchica | *Menispermacea Aesampelu* | used in building house instead of nails |
| tsbéchica | *Citrus* sp. | use whole vine, for colds, etc. |
| dipáchica | *Eupatorium Vitalbae* | fish poison |
| duískLo | *Vernonia Patens* | to stop nose bleed; use leaf |

[Text continues middle of p. 100(B)--Qualyst]

### CABÉCAR

| | Latin | Use |
|---|---|---|
| barbo | *Phyllantus* sp. Pittieri | fish poison |
| chato | *Serjania* sp. | fish poison |
| | *Peebomorphe piperaceae* | boil leaf; bathe children with liquid and wrap in mastate to cause perspiration |
| boeuLá | *Euforbia sepium* | glue |
| chicarré | *Bocconia frutescens* | boil the root and drink the liquid for stomach pains |

[Text continues bottom of p. 100(B)--Qualyst]

[a] English: Peach Palm.

6:Stone E-5 (1956-1959)1962
SA19 Talamanca SA19
Bribri
Cabecar

[P. 1000(R)]

## FOOD VALUE OF THE PEJIBAYE [2]

(*Guilielma gasipaes* Bailey)

146
262

| | | Red Variety | Yellow Variety |
|---|---|---|---|
| Iron | mg. | 1.16 | 1.31 |
| Carrotin | " | 1.945 | 1.493 |
| Thiamine | " | .070 | .037 |
| Riboflavin | " | .140 | .099 |
| Niacin | " | 1.945 | 1.493 |
| Ascorbic Acid | " | 22.9 | 41.4 |

## PLANT LIST WITH USES

### BRIBRI

| | Latin | Use |
|---|---|---|
| 824 [278] chichikagru | *Smilax* sp. | root is grated, boiled and liquid drunk for Parkinson's disease |
| [845] apískicha | *Gouania* | Mother whose child has died bathes with this. The whole vine is used. |
| [272] [844] sɔ́jkɔ | *Cymbopogon citratus* | for tea and washing skin of new born |
| ldolkɔ | *P. auritum* H.B.&K | for tea and washing skin of new born |
| ĩirekɔ | *Miconia impetiolaris* D.Don | for tea and washing skin of new born |

### CABÉCAR

| | Latin | Use |
|---|---|---|
| [278] popolí | *Protium* sp. | boil resin and drink liquid to stop vomiting |
| [386] bõLk | *Melastomaceae* sp. | make red dye from the leaf without cooking it |
| [515] | *Solanacia* sp. | for teeth, mash leaf to clean them |
| [278] | *Pepperomia* sp. | for heart |